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"Speak unto this people that they go forward"

Freedom, Fellowship, Character and Service in Religion

THE UNITARIAN ADVANCE

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THE MONTH of October closed, four hundred years ago, with an event which has made every year of the four centuries succeeding take different value from what would have been possible had that event not occurred. On the thirty-first day of October, 1517, Martin Luther nailed his famous theses opposing "Indulgences" on the door of the Cathedral at Wittenberg—and the Protestant Reformation resulted. Martin Luther did not know what was happening, any more than anybody else. He did not realize that he was a heretic. He had no dream whatsoever as to the revolutionary character of his deed. He was simply protesting against an "abuse" in the church; for which the church itself was not to be blamed; for which he did not believe the Holy Father at Rome could rightly be blamed. He had no quarrel with the Papacy as such, or with the Roman Catholic Church as such, or with "orthodoxy" as such; simply with a local grievance, and a temporary abuse, and with an unwholesome tendency of things. Indeed, Luther was not temperamentally an innovator; rather, his temper was conservative. He was forced into innovation by the circumstances of the case. He became leader of a radical epoch-making revolution in religious history, solely because he felt impelled to cry out at an immediate wrong and an incidental error—and accepted sturdily the sequence of events in the stern logic of their program.

* * *

IN a very vital sense, of course, Martin Luther did not begin the Reformation. Savonarola began it—Wyclif began it—Hus began it—Erasmus began it—each at a different source and with a varying dynamic. Certain irreligious and even rather unworthy princes of Germany began it, at other angles of causation. Had not Luther's mind been deeply influenced by the "New Learning," with its insidious logic of individualism and intellectual revolt; had he not had in him the blood of the German people, at that time kindling to a new passion of nationality, which cried out against Romish overlordship from a strictly political instinct; had not something different from the usual motives of Roman Catholic piety been mingled in the stress of the personal religious experience that sent him to his monastery—he never would have taken his stand nor persisted in its loyalties.

* * *

LUTHER'S great significance in the drama of Reformation lay in the royal triumph of his personal courage. What other men thought out even more clearly than he, he dared to make dynamic in resolute achievement. His was the type of soul that demands the logic of action to complete the logic of reasoning. And in the final estimate of things the *logic of courage* is the last and determining word of actual progress.

The world gets ready, many times over, for radical advances along the path of human betterment. The thinkers think out the new philosophies, the dreamers project the splendid visions of transcendent ideals—then everything waits until a man who is not so much a thinker or a dreamer as just a *darer* strikes the hour of change. And the change comes.

* * *

WHAT came when Luther struck his hour of change? Radical reforms in ecclesiastical organization for those parts of the world yielding to the persuasion of the new idea. That was the first thing. No longer subjugation to Pope or Bishop for any congregation or any soul. While pure Congregationalism was not the immediate result everywhere, yet a large recognition of the principle of democracy in church affairs and a widely extended range for the rights of private judgment in all things

pertaining to religion came inevitably. Technically the principle of the sovereignty of the private conscience and reason of individual men was not involved in Luther's reformation. The right of the state to dominate religious customs and observances was strenuously insisted upon. By no manner of means did the idea of tolerance date from Luther's time. Those states of Germany which were ruled by Protestant princes were stern in their suppression of Romish practices, on the one hand, and of "dangerous Zwinglian heresies," on the other. Calvin at Geneva had small respect for the private rights of consciences that did not see things the Puritan way. It was not the sovereignty of private conscience and reason that the first reformers set up in place of the sovereignty of the Pope, but the sovereignty of the "Word of God"—which meant nothing larger than the Bible in those days. The tyranny of the Book took the place of the tyranny of Pope. Why was one so much better than the other?

* * *

OF COURSE the "mischievous" factor in the Reformation movement was the recognition of the right of private reading and interpretation of Scripture. Granted that, and the royal road of advance to all "liberating heresies" was opened. For the private right to "interpret" involves the inevitable consequences of "comparing," of "sifting," of accentuating "one spirit over another" when texts seem to conflict, and finally the right to "question," to "modernize the application," and to disregard "obsolete parts." Then comes the Higher Criticism—and what is left?

* * *

TODAY'S problem of completing the work of the Reformation started by Luther four hundred years ago is preeminently a problem of the Luther sort. It is not so much a problem of new ways of thinking—new philosophies, new theologies, new homiletics—as of new courage to face facts, and give the new philosophies, theologies, homiletics (and sociologies, no less!)—their honest and honorable *logic of courage*. Who dares? In orthodox churches, or liberal churches, in realms of Biblical criticism, theological speculation, or social impulse, *who dares* stand boldly out for the full value of new conviction? Who dares take consequences, and force consequences? That's the vital issue of modern Protestantism—and the place of our Unitarian churches is straight on the fighting line.

* * *

OUR correspondent from the Middle States, last month, spoke facetiously of a "Middle States theology." Of course it was all a joke, as Mr. Evans well meant it, for the "Middle States" as denominationally defined is a very tiny part of the "area of new heresy." We have been profoundly interested in noticing how widely diffused this growing conception of the "Growing God" really is, even in our own fellowship, as indicated by the articles and newspaper clippings sent to us continually from all over the field—and how many of these views seem to have been arrived at from wholly independent sources. Men who have probably never heard of Dr. Doan's "sleep-wrecking heresies" at Meadville are talking quite in the Doan dialect, everywhere; and Wells' *Mr. Britling Sees it Through* and *The Invisible King* only crudely give expression to a form of faith very widely spreading. We have no hesitation in expressing our essential sympathy with the fundamental idea behind this "new idea of God." But two things we feel it important to insist upon, from the viewpoint both of those accepting it and of those opposing it.

* * *

THIS "growing idea of the Growing God" is by no means to be classed as a new form of "atheism." It does not involve the blurring, belittling, or bereaving of the essential faith in Deity which we have received from our fathers. More precisely, it does not "take away" from the thought of God anything of its dramatic appeal, to the imagination, or anything of its emotional reaction in human sentiment. Whenever in any age past any prophet of religion has "preached God" in a

really heart-moving fashion that has brought Him home to human affection as an intimate, living experience, that prophet has actually though unconsciously preached, not the Absolute God (which is inherently fatalism)—but the Humanistic God—wrestling, and struggling, and sharing with men in their human issues of soul-conflict. Of course every change in the conception of Deity is believed by those opposing it to be "virtual atheism." The Romans denounced Christianity as "atheistic." The Roman Catholics denounced the Reformers' new theology as "atheistic." The mischief of Emerson's Divinity School Address was held by its Boston Unitarian critics to be its "insidious approach to practical atheism." Martineau's conception of the "Immanent God" was felt by many of his Unitarian neighbors to be a "dangerous advance toward atheism." Nearly every Orthodox clergyman in the land today denounces the prevailing tone of Unitarian theology as presenting a "denatured" conception of God—"disguisedly atheistic." And who can deny that not a few of our preachers, as well as some in other communions, who hold uncompromisingly to an "Absolute Deity," make the very terms of that "Absoluteness" so cold, fateful, cosmic, pantheistic, and abstract, as to leave little in the ideal that can appeal to human hearts or imaginations. The whole significance of the "Christocentric emphasis of the new orthodoxy" is the virtual endeavor to find an escape from the "Absoluteness" of God.

* * *

IN ACTUAL fact, the "Humanistic" conception of God—to use a phrase which we believe to be rather unfortunate—may better appeal to the imagination and affections than the older thought, if genuinely dealt with. Not a single factor of vital meaning which was involved in the old conception to make the God-idea lovable, "personable," adorable, intimate, worthy of worship, and demanding reverence and awe, is lacking in the new idea—ay, and the more beautifully to be realized in concrete genuineness. Both those who oppose the new idea, and too many who crassly adopt it, miss the whole point when they do not discover in it new and splendid motives for enthusiasms and growing ardors, for kindling reverences and flaming loyalties to the tremendous heart-reality which the thought of God persistently means and has meant to the generations of men.

* * *

THE essential issue involved in the "new thought of God" as we apprehend it, is a courageously genuine quest for *reality in faith.* The old "Absolutest" way of explaining the universe was a speculative endeavor to put behind "everything that is," a theory that could satisfy. It was not derived from experience but from metaphysics. It was the insistence on "an explanation that could make everything reasonable." "What becomes of us if it isn't so?" is the clinching argument of its defense. "What is left to us if this conclusion be abandoned?" "What meaning can remain to human destiny if bereft of its background conviction in the Ultimate First Cause?" Doubtless nine-tenths of the souls that approach the issues of "the new idea" first ask: "What will be left for us if this doctrine be accepted?"—and only after that are willing to ask: "Is this true?" For ourselves we have no fears of any outcome of the quest for truth; and, as we have already stated, believe that the new idea has infinitely more to give than to take away from the rich, heart-satisfying content of faith. But we insist that the main issue is not there. Have we courage to face reality? Have we honest appetite for *genuineness* in conviction? Is it the very Fact of God that we reach out after—or only some snugly protected, intellect-fashioned idol which we have set up in faith's temple, and are afraid lest some one snatch from us, to leave a void? As in Luther's day, so in ours; the real issue of human progress rests not most of all with those who may think most wisely—though theirs is of course a necessary part—but with those who *dare* to the measure of their thought. Shall Unitarians shirk the issue?

MAKING DEMOCRACY SAFE FOR THE WORLD.

Some one suggests that President Wilson's now famous definition of the object of the war, namely, "to make the world safe for democracy," might properly be inverted, in order to double its impressiveness and value. It ennobles the present contest to look upon the war from the President's point of view, but it is no less important and inspiring to labor for the goal of a democracy so genuine, pure, and effective that it would be safe to entrust to its keeping the fortunes of the whole world. For democracy has not been always high-minded or clean-handed. The voice of the people has not invariably been the voice of God. Under the banner of democracy injustice and greed have often stalked forth unashamed and unmolested.

We have at this moment in this country, as England and France had at the beginning of the war, many depressing evidences of the failure of democracy to effect even-handed justice, to abate racial animosities, to repress the rapacious few who would prey upon the innocent and helpless multitudes, to secure for all citizens the rights and privileges that should accompany citizenship, and for all who may be sojourning here the fair and generous treatment that should be meted out to strangers and aliens by a free people.

Suppose the Allies succeed in due time, as we confidently believe they will succeed, in their endeavor to make the world safe for the operation of democratic forces. Suppose the German Kaiser and the Emperor of Austria follow King Constantine of Greece or Emperor Nicholas of Russia into exile. Suppose the King of England and the King of Italy become more evident lay figures than they are today. Suppose that in every so-called kingdom or monarchy the world over all the insignia and paraphernalia of autocracy and royalty be remanded to the scrap heap. When democracy is thereby given an unrestricted chance will it be sufficiently strong and wise to avail itself of the unexampled opportunity?

Democracy will be competent for its task then only to the extent that the peoples of the world have become sufficiently enlightened and disciplined to utilize this instrument of government. The success of democracy, whether operating on a large or a small scale, depends upon the ability of the elements composing it to work together harmoniously and for a common purpose. The strong must be considerate of the weak, and yet the weak must be led along to make their own contribution, however slight, to the common welfare. All must cultivate and exhibit self-control and a spirit of fair play. Otherwise we have mob rule or the seeds out of which a dictatorship is bound to arise.

From this point of view the work of those agencies which have to do with the making of character assumes infinite importance. All the great questions of today—that of the control of the world after the war is over, that of the initiative and the referendum, that of the relation of capital and labor—simmer down to this: Is it safe to trust the hearts, the minds, the consciences, and the will of the people? Would it not be better, after all, to repose final responsibility in a competent and presumably benevolent few?

But the world has gone too far on the path toward democracy ever to turn back. Our task then is to redouble our efforts for the education and Christianization of the masses. Foreign and home and city missions, the maintenance in full strength of our own schools, colleges, and graduate departments, instruction and example in Christian homes, the continuous influence of the pulpit, the church, and the Sunday school—these activities are fundamental to the health and efficiency of democracy.

As with the coming of the autumn work quickens in these various fields let no preacher, or teacher, or Christian worker, or parent despise or belittle the importance of his day-by-day influence over young and plastic lives. No general in the field, no statesman in the cabinet, is doing more substantial work and necessary work.

So while the boys are marching away "to make the world safe for democracy" let us at home strive with all our might and main to make democracy safe for the world.—[*The Congregationalist.*

Our Educational Forces and the Problem of War and Peace

By Rev. Horace Westwood, D. D.,
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IT WAS Aristotle who said that *"The best laws are of no avail unless the young are trained by habit and education in the spirit of the polity."* Yet though we have often maintained that the spirit of the nation is reflected in the education it provides its young, we have not yet come to the full recognition of the principle that the nation itself will be molded by the same process. For just as the child is the father of the man, so is education the parent of the future states.

If this be true it becomes of paramount importance that we look at it in the light of current events. Here we are in the midst of the most gigantic cataclysm the world has ever known. After many centuries of civilization it is apparent that we have not yet solved the problem of international relations, and no nation, not even the most enlightened, has yet arrived at that point in its social evolution where it can abide in a state of perfect peace and security with its neighbors. On the contrary there are not a few who believe that with the advance of what men call progress there is the possibility of still greater wars.

Now it surely is true that the problem of education must bear some close relation to the international situation. If education is the parent of the future state, it may also hold the key to the solution of what should be the relation of the state to its neighbors; and perhaps, could we search deep enough, we should probably find that the real reason of the present world-wide tangle is not due so much to the moral depravity, greed, cupidity, and natural animosity of man, as to the fact that the objective of our education has not been such as would lead to the abolition of war and the establishment of world peace.

It is perfectly evident that the present war is having an effect upon the child mind and upon all of our educational institutions. It is inevitable that it should. Most of the boys and girls and most of the teachers are intimately related to the struggle. Most of them have loved ones and dear ones on the field of battle, and many of them have already suffered the bitter pangs of bereavement. It is natural therefore that all this should react upon the school life. Furthermore it is our nation and our empire which are at war. It is therefore again inevitable that a great deal of attention should be bestowed in the school curricula upon the causes and the history of this struggle. We could not avoid this, we ought not to avoid it even if we could.

One would expect, of course, that the atmosphere of the schools would be one of either fevered anxiety or fevered anticipation, that the whole atmosphere would be bellicose and warlike. But while it is true that there has been a revival of patriotism and that the minds of the children have been centered upon war, the surprising thing to me is the relative atmosphere of calm that pervades the schools, and one is of the opinion that a great deal of credit is due the teachers that the general atmosphere is not more fevered than it is.

Yet there are grave dangers. There are dangers that spring from a mistaken emphasis and a false sense of values. It is possible that our children may leave the school with a distorted vision of the values of life. While I have the greatest appreciation and admiration for the soldier or sailor who is sacrificing his all for the sake of his ideal; while I understand their heroism and idealism; yet I do feel that the danger—in fact the supreme danger as far as the schools are concerned—is that the rising generation, by the mere force of the laws of association, may come to regard patriotism as wholly synonymous with the uniform, and love of one's country as synonymous with being willing to

die for her on fields of battle. Instinctively, therefore, the danger is that the child shall come to associate the virtues of loyalty and self-sacrifice solely with the destructive forces of life. When you take this in conjunction with the teaching of history as it is now taught, almost wholly with its emphasis upon dynasties and past wars, one can readily perceive that our public schools might prove a menace to the future peace of the world, and that this menace might be accentuated rather than minimized during the period of and as a result of this war.

This, together with the proposed introduction of military training throughout the whole of our educational institutions, presents a situation which the more thoughtful regard as ominous. But the thing I do wish to emphasize, for I feel it is all important, is that the real danger in our public systems of instruction lies not so much in what they teach as in what they fail to teach; not in a corruption of the mind of the young, but in a failure to instruct and inspire the mind of the young. There is no wilful malicious design as certain of our friends would have us believe to erect a military, egotistical state through the medium of our educational institutions; but there is a failure to provide those ideals and that type of instruction which in themselves would, by means of their positive suggestion, prove the greatest guarantee against the future repeating the history of the past. *The sins of our educational institutions are sins of omission rather than sins of commission.*

Take for instance the significance of the movement towards military training in our education institutions as a form of national service. It is based on the idea for which a great deal can be said, that our boys must be trained to defend their native land if needs be. But the supposition that lies behind it goes deeper than this. It is the thought that the world is a jungle rather than a brotherhood; and that our attitude for the future towards other nations must be that of mistrust and suspicion; or the theory that we can only trust them if we keep our powder dry.

Of course it will be argued that we teach our children to regard life as it really is, and that therefore they must learn that they are living in an age in which hostile competition is the prevailing motive.

It is just this feature I want to emphasize as a defect in our present educational system. Granting all this to be true, is the training that we provide our young to be based upon things as they are, or upon things as they ought to be? Is what *has been* and *is* to be our ideal in education? Or is it to be based on anticipation and hope? In other words is not the main defect in all our schools today—from the elementary to the university—the absence of vision and a lack of faith in the future?

We have not yet attained the higher courage which says we can so train those that come after us that we shall have a new world—a generation which shall not repeat the mistakes of its fathers; that shall not be dominated by the same selfish, brutal blind competition; that shall know the meaning of international law and justice; that shall learn to look for peace as the governing law of mankind.

I am not condemning the teachers. I have reason to know that thousands of them are rendering faithful, noble, self-sacrificing service; and that many of them go as far as they dare and can in a system which is bound by a hard and fast curriculum. The fault is due to ourselves and our leaders in that they and we have not sufficiently realized the true function of education in shaping the future. We have been too much concerned in efficiency in various branches of knowledge; and we have gauged our progress by what our children could accomplish at the examination test. And so this indictment which I make I make against the nation as a nation; or for that matter our empire as an empire; that not realizing the power education had in shaping future values and policies, we have neglected the most vital aspect of education. *We have allowed ourselves to be under the dominion of the past and the present.*

Take as an illustration of this the teaching in three common branches of our modern education—history, ge-

ography, and civics. What has history been to the mind of the child and even the youth? Merely a record of events. Kings, queens, generals, admirals, wars, and battles. Some little knowledge of the literature, arts, customs, and discoveries of past centuries. Now this is valuable, and the education of the mind would not be complete without a knowledge of all this. But knowledge in itself is absolutely valueless unless the mind is taught to observe the relations that exist between facts and life, between causes and events. The purpose of history is not a knowledge of events, but that through such knowledge one might have a light upon the pathway of the future; that we might know the causes of the rise and the reasons for the fall of peoples.

The same is more or less true of geography. What has it been more than a study of physical facts, of the distribution of life and of races, the physical and commercial aspects of the various nations? But have we not missed in the teaching of geography what is really the most vital thing in geography—the great truth that a knowledge of peoples, the conditions under which they live, coupled with the knowledge of their past history, may lead to that understanding which shall lay the foundation for world brotherhood?

In recent years we have seen the introduction of civics in the curriculum of the elementary schools. Let us be thankful for this. It is a great advance and is potent with great possibilities. But even this has been largely descriptive and there has been no attempt to show that one's national attitude bears a close relation to the question of war and peace.

But the severest indictment against our modern system lies in the fact *that the larger social facts of our daily existence are totally hidden in our elementary education, except as the children come into contact with them through the experience of daily life.* Our youth learn about struggles for national existence and national prestige in conflict with the other nations of the earth, and thus they leave school with a certain amount of national prejudice against other peoples, but they learn nothing of what is more important—since it is peculiar to no nation and common to all—the great social struggle which not only now exists, but has existed throughout the centuries. They go out into the world totally unaware of the deep feeling that prevails throughout the whole of civilization due to the great extremes between poverty and wealth; they have no knowledge of that conflict—the conflict between Capital and Labor—which becomes more intense with each succeeding year and which is bound, in my judgment, to play as great a part in the evolution of society as any of the great military campaigns of either the past or the present; they are totally blind to the evils which exist in our industrial life and political organization. These things are only learned through the later experiences of life.

You will perhaps admit that this is true. But in turn you are justified in questioning me what has this omission to do with the relation of education to the problem of peace and war? Everything. *Because with a knowledge of these things we might give a new objective and aim to education, and in my humble opinion in this objective lies the cure for all war.*

Let me illustrate.

While for certain well-defined reasons one might object to military training in our public schools, yet my own feeling is we do not need to fear it providing we can have underlying our school system certain positive ideals; and that the great work of those who are looking to education as a factor in the future peace of the world is not to place their emphasis upon what they do not desire in the school system, but upon what they do desire.

After all, military training is based upon a negative aspect of life and upon a fear of what might happen. The cure is not to harp upon the fact that these fears may be as foolish as they are groundless, and thus seek to argue them out of existence, but to supplant them with new motives and a new outlook which shall crowd them out of existence or cause them to decay by sheer atrophy. If for instance we can focus the attention of the rising generation upon the foes that do actually exist and which are the real enemies of not only one nation, but

of all civilization, then I submit that the foes created due to our imagination and suspicion will largely disappear. In other words the ultimate cure for militarism lies not in crying out against the folly and iniquity of armaments, but in turning the direction of human energy in such channels that armaments will less and less have a hold upon the imagination.

Thus I would have "Social Justice" with all that it implies taught as a branch of positive ethics in all our schools and universities.

Suppose, for instance, that every child could grow up with the idea that poverty was a crime totally unnecessary in our modern civilization; that crime was a disease which could be stamped out by the united will of society; that the present extremes of wealth and poverty were wrong and totally unjust in a world where there was enough for all and to spare; that slums and bad housing conditions had no need to exist in our great cities; that little children toiling in mills and mines, and men and women working for less than a living wage, were contrary to all natural law; . . . suppose for instance they could enter the world with the thought and conviction that these were the real foes of humanity—not the yellow race or the black race, not the potential evil of Russia or Japan—would it not make all the difference in the world to the outlook of future generations and should we not have struck the hardest possible blow at the reign of brute force through the might of arms?

And again suppose our youth could go out into life with the conviction that the supreme purpose of their education was to enable them to fight these ills and to create the city beautiful, and the world just, not only would a moral and spiritual transformation take place within the space of one generation, but the energies of these who are now growing to manhood and womanhood in our midst would be so consumed with fighting these real ills that there would be no chance for the hydra-head of militarism to rise in our midst.

Of course the objection will be raised that our boys and girls are too young to learn anything of these evils. Again I submit that this is nonsense. If they are not too young to learn the causes of this war, if they are not too young to read the newspapers with their deeds of heroism and the awful scenes of the battle field, they are not too young to learn the facts and evils of our social existence.

And this is the period above all others when they should be learned. Then the mind is plastic and impressions are easily made and easily retained. Then the conscience is tender and the direction of the will easily shaped. I maintain we could give a new direction to the life of the nations by the introduction of new ideals into the life of the schools. As one of the earlier of the great educators said, "What we wish to see in the life of the nation we must first of all introduce into the schools."

What is true of our schools is also true of our universities. The present aim of university education seems threefold. First, general culture; second, professional training; third, original research. It is true that in all of the leading universities we are introducing training in social service as a profession. This is an advance. But what we need is the ideal that all professions may be forms of social service. Furthermore, if classical instruction is to be compulsory, I would make courses in social ethics, social evolution, and international polity even more compulsory. I would make the universities even more than the schools minister to the idea of internationalism, and furnish citizens who would not only think nationally and imperially, but first and foremost, "*Universally.*"

In this country as in the United States we have a unique opportunity. To our shores there come peoples from many lands and from many nations. From the cold north and the sunny south there come all peoples and all tongues. Here right among us there is taking place the blending of nationalities if not of nations. But its influence is not confined to ourselves. Here right within our schools and universities Jews and Russians, Poles and Germans, Irish and French, and twenty or thirty nationalities sit side by side. Here we see taking place right beneath our eyes the disappearance of national prejudices.

Why might it not be that through our educational institutions we might shed a healing influence among the nations and here in this new world proclaim the dawn of that new day in which the law of the jungle and the forest shall be no more, and peace shall rule with righteousness and love?

Let me again emphasize that through proper educational channels you can produce what type of national life you choose. We have no more striking example of this than in the life of Germany. The Germany of today is the direct product of the ideas that have been circulated and instilled through her school and university system. As one writer has said, "In Germany the child has been the father to the soldier and grandfather of the nations," and "Their social solidarity rests not only upon the force of obedience to a common superior, but on the intellectual acceptance of a common ideal." And the educational system of Germany has not been without its effect upon the world. Example is contagious and ere long we should have had the whole world copying her military system and philosophy. From this we should learn a solemn lesson. We must see to it that there shall be the contagion of a new example and make it our boast if possible that through our schools we shall give a new ideal of service to the world.

Some day this terrible war will draw to a close. Some day the swords will be sheathed and the banners furled. Some day the voice of peace will reign o'er the earth. What shall be the nature of that peace? Will it be once again as in the past an armed peace? A period of watchful waiting and preparation? If so, this war will have been fought in vain, and all the blood of brave men who have died for liberty and freedom will have been spilt for naught. If the world is once more to be an armed camp then this terrible business will have to be repeated.

You say, "God forbid!" But I say that the matter does not rest with God, it rests with us. And I say further, that the key to the situation lies with the education of the young. This is where the revolution that is to save society will really begin. When the rising generation goes forth into life with the high resolve to slay the foes that are within the life of the nation, to make war upon our social ills, then will be found that moral equivalent which shall afford such scope for all the activities of man that there shall be no more war.

You say to me, how can these things be brought about?

First of all there must be an enlightened public opinion as to the purpose and function of education in the life of the nation. It should be the duty of every public man and every minister to cultivate opinion in this direction. For after all, the life in the school reflects the opinion of the nation. Hence in the last analysis it is your problem and mine. Karl Liebknecht has said that there can be no real universal peace until the forces of labor capture the schools. But the thing that impresses me is the indifference of labor with regard to the general problem of education. It perhaps makes a good propaganda cry, but it fails to get anywhere. Personally, I feel it would be a misfortune for any one section in the community or the nation to capture our educational institutions. What we want to do is to awaken the whole nation as to the ideal we wish to create through our educational institutions, and then automatically these institutions will adapt themselves to that ideal.

But is it not true that most of us are more or less indifferent to what takes place in our schools? Is it not true that we turn our children over to the school and the teacher, and then we feel our responsibility ceases? At election time you will hear every phase of politics discussed, but seldom do we hear educational reform discussed. In this province, and throughout Canada for that matter, we have heard a great deal about compulsory education and the bilingual question. But in the main they have been party cries. Ask the general public what it means by education and you are met usually by a blank, or else a confused jargon about the three "R's" and a still worse confusion about the relative virtues of classical versus modern education. Seldom indeed are we given any objective ideal

towards which the whole educational system must move.

Secondly, we who are lovers of this new ideal must use what educational facilities we have under our control. The church should use its Sunday schools as a means for education in universal vision and as training departments in social service and the idealism of social justice. And above all, we who are parents, by repeated conversations with our own children, should seek to turn their attention to the true meaning and purpose of their manhood as they approach the threshold of adult life.

One day a prophet of the most high God went into the presence of one of his angels and said unto him: "O thou who are a servant of the Most High, I am weary with the troubles of earth and discouraged by the hopeless task of seeking to bring good will, peace, and justice among men. Will these things ever be, or is it all a hopeless dream? Give unto me a vision so that I can return to earth and prophesy with certainty what shall come to pass among men." The angel pondered long and then said to him: "Return tomorrow at this hour and your request shall be granted." The prophet retired. But as he lay awake on his couch that night he wondered what the vision would be. He saw passing before his imagination the hosts of humanity glorious and free. Fair cities in which there was nothing vile. Smiling villages untouched by the blight of poverty, and nations freed from the curse of war. And he said to himself: "Surely this will be the vision that the angel of the Lord will give." And then he fell asleep. Next day at the appointed hour he was ushered once more into the presence of the angel. But he was given no glorious vision. Instead the angel led unto him a child and said: "Here, O prophet, is the answer of the Most High God. For in the child there lies the solution of the riddle of destiny."

Here, my friends, for you and for me, parents, teachers, toilers, citizens, and lovers of humanity, lies the answer as to the future. Shall it come to pass that there shall be no more war and only the voice of peace, justice, and brotherly love shall fill the hills and valleys of the earth? Look into the faces of your children and the children of your friends, and you may answer the question for yourselves. Nay, you may do more, you may resolve that they shall go out into the world to complete the tasks that we shall leave unfulfilled, that with the clear light of the ideals that we shall bequeath unto them shining in their eyes, they shall go abroad among men saying, "Rejoice! The day of the Lord is at hand! Let us enter into the heritage of our common humanity!"

Jesus The Christ, in the Light of Psychology

DR. G. STANLEY HALL, President of Clark University, has written one of the most important—at any rate one of the most thought-stimulating—books that have appeared for many a day.* Nobody but he could have written it, though another than he may sometime arise to carry to much more satisfactory completion the task which Dr. Hall has but just begun. For the tentative value of this book is obvious from beginning to end. It is a new adventure in the interpretation of the world's transcendent problem of religion; and while it is not rashly nor carelessly nor with insufficient preparation adventured, yet the adventure marks its own frontiers of failure as well as success.

Dr. Hall has certainly brought to his task a splendid equipment of scholarship and insight. Probably there is not living today a master of the field of psychology so well fitted for this peculiar undertaking. And every chapter bears witness of tireless, exhaustive mastery of all the material involved; the whole literature of Biblical criticism, of theological interpretation and historical investigation

Jesus The Christ, in the Light of Psychology, by G. Stanley Hall, Ph. D., LL. D., Professor of Psychology, President of Clark University. New York. Doubleday, Page & Co. 2 vols. $7.50.

and speculation of two centuries of startling activities in these fields, seems to have been completely covered in his study; and the results of this study are set forth in brilliant detail of presentation and analysis—so that to have read these two volumes through is to have gained, as could be gained nowhere else, a comprehensive review of all that modern Biblical scholarship has accumulated in all its differing phases of radical and conservative—and fantastic—result. In other words, a good part of the value of this book lies not in conclusions which Dr. Hall would persuade us to reach, but the marvelously suggestive processes of his work in reaching that conclusion.

The problem of psychology involved is threefold—first, the psychology of the actual Jesus, if indeed we may honestly succeed in attaining to that; second, the psychology of the social circumstance manifested in the persistent faith of the generations of mankind in the unique personality of Jesus; and third, the immediate psychology of the individual "modern mind" in its reaction to the circumstance, whatever it be, of the Christ Ideal in personal experience. Dr. Hall is dealing always with all three of these aspects; sometimes frankly separated, but too often, we believe, obscurantly merged if not confused.

For Dr. Hall approaches his thesis not only from the viewpoint of the scientist in the realm of psychology, but also from the viewpoint of a Christian believer—of a technically "orthodox" school of faith. Not merely conventionally and formally, but vitally and with whole heart, is he enlisted in the fellowship of a definite orthodox communion, and though in no narrowing sense, still in a vitally complete sense, this book is hoped to be a reinforcement of the case of essential orthodox Christianity. One must hasten to insist that the scientist is almost always *first* in the loyalties of the case; and that "orthodoxy" with Dr. Hall is no hardened, creed-bound, or final dogmatism. With him it is a matter of interpretation rather than of dogma, and one reads but a little way in these two crowded volumes to discover the startlingly radical "ultimates" that lie behind the writer's orthodoxy. His point of view is boldly and unreservedly pragmatic. The test of essential truth in Christianity is not historicity, but vital efficiency. The faith that achieves for the triumph of the divine is the faith that is divinely true; and the warrant of the Christian faith is not the impregnable arguments of its historical foundations, but the superb consecrations of its accumulated ideals. Over and over again one catches glimpses of a conception of Deity behind Dr. Hall's writing which narrowly escapes—if at all—the most radical philosophies of modern Humanism. One finds oneself questioning more than once just what relation this psychologist's real belief in immortality bears to the established faith deemed fundamental to Christian doctrine; and when one honestly sifts out the actual residuum of conclusion left when the elaborate psychology of this work is completed, one wonders what genuinely remains of anything "orthodox" in the Christian faith as to Christ.

Of course in final fact, Dr. Hall belongs to a school of Christians—fortunately growing in all communions—to whom the word "orthodox" is no longer very significant; to whom the fundamental antithesis of faith is not between orthodoxy and rationalism, so much as between fixed and fluent—vital and conventional—interpretations of the tradition of the past. The issue involved in the gospel of Christ is not so much what happened in history at a precise tick of world-time, and at a localized crevice of world-space, as what is eternally going on in the march of human progress as the result of a persisting ideal of faith involved in humanity's conviction that such an one as Jesus could live, must have lived, did live, and persists in living as a constituent factor in humanity's consecration. And in last analysis the thesis of this book, as we understand it, focuses to just this point.

Let the chapter headings tell part of the story of the range and method of this book: I. "Jesus' Physical Personality;" II. "Jesus in Literature;" III. "Jesus' Character; Neg-

ative Views;" IV. "The Nativity;" V. "Beginning of the Supreme Pedagogy;" VI. "Messianity, Sonship, and the Kingdom;" VII. "Jesus' Eschatology: His Inner Character, Purpose, and Work;" VIII. "Jesus' Ethics and Prayer;" IX. "The Parables of Jesus;" X. "The Miracles;" XI. "Death and Resurrection of Jesus."

Our own dissatisfaction with this book—overweighted of course by an abundant store of great and genuine satisfactions—lies in our sense of a certain shiftiness of method in the intermingling of historic fact with pragmatic or ideal truth. Dr. Hall frankly minimizes the factor of historicity in the value of Jesus, though insisting that the historical element is surely there. He accepts the essential conclusions of modern Biblical scholarship of the more radical schools in substance; the virgin birth, the preexistence, the errorless personality, the miracles, the bodily resurrection, are all admitted to be legendary and naive products of a credulous age. The career which Jesus lived, the heroism which he displayed, the supreme act of sacrifice in which his career culminated, are all psychologically to be explained in terms of very human, faulty, incomplete local experience—from the lower, historical point of view, though in the higher fact they are supremely valid. And yet, while the factor of historicity is frankly discounted if not discarded on the one hand, we find over and over again the discussion proceeding as though the historical tradition stood unimpaired. We find for instance the factors of psychological heredity gravely weighed and given valence at points where previously we were assured we had no historic data at hand whatsoever from which to determine heredity. The chapter on "The Nativity" is the most disconcerting in this regard, though the chapter following and the one on "The Miracles" baffle in the same way. Nor can we find ourselves content with Dr. Hall's central thesis in his discussion of "Jesus' Eschatology." Yet where we cannot agree we can thoroughly realize the rich suggestiveness of the manner of his treatment. The conception of the "totem man"—the "Mansoul" of the accumulating ages of human progress—has of course its fascination, and its certain psychological veracity; yet we wonder after all whether there is anything here that can permanently satisfy the spiritual imagination of the race.

Dr. Hall's writing suffers from an unfortunate mannerism of occult terminology, persisted in very often when a simpler diction would not only convey a clearer thought to the average reader, but where a more untechnical and idiomatic English would actually strike closer home to truth for scholarly minds. Is it not possible, too, that sometimes an over-elaboration of psychological speculation misses an accuracy of truth which a cleaner simplification might more nobly have attained?

LIVING IN A REAL WORLD.

Out of the long, hard climb of man up from the animal life into the spiritual, some things have been learned that must never be forgotten. One of these is the reality of the world in which we live. This is not a matter of metaphysical definition but of practical experience. Whenever this has been forgotten, men have been compelled to then pay very heavy penalties. Thoughtful Hindoos have again and again warned the Western world against making the mistake that has been made by so many of the leaders of thought in their own land.

This mistake is being made in this day by many among us who are blind to the facts of history and human experience. It is not in a retreat from life, as the Hindoo Prophet Tagore has pointed out to his own people, but in the stream of life itself that the highest life is developed. This "life among others" recognizes a retreat or a denial of life with its elements of joy and sorrow, achievement and disappointment, is a withdrawal from the very conditions in which the soul of man may find itself. Mere indifference to the pain of others hardens the heart and stifles the sympathies.

When we deny the reality of the slums, of the misery and wretchedness of the submerged, of the results of

"man's inhumanity to man," we easily become self-satisfied. We then step outside of the flow of the Eternal Life. The battle of life is not for the active worker an illusion. It is a concrete reality. Here is the "stuff on which to test one's soul." When we shut our eyes because of selfish indifference, or when we retreat to the forest or monastery to save our own little souls, we are leaving the world of the spirit. For on the battle line between what is and what ought to be the beauty and the glory of the spiritual life are ever manifest. "Faith without action is void," said Mazzini. It is in the world of affairs that our faith has meaning. It is there tested and tried as by fire.

The hunger of men for the peace which passeth understanding is one of the deepest passions of the race. But the only peace that life recognizes is of life itself. Death is not peace but a denial of life. Peace comes from the opportunity of exercising the functions of the soul. We live not in rest but in action. It is in the world that needs the loving, sympathetic service of men and women that we find that peace which brings with it the large, rich, abundant, and increasing life.

REV. A. L. WEATHERLY.

To me, too, in my sphere, the civilization of my age and of the following ages is entrusted: I am called to bear witness to the truth; my life and my fortunes amount to nothing, the effects of my life amount to infinitely much. I am a priest of the truth; I am in her service; I have bound myself to do and to dare and to suffer everything for her. Should I be persecuted and hated for her sake, should I even die in her service, what should I be doing that is remarkable, what should I be doing further than what it was my duty to do?

JOHANN GOTTLIEB FICHTE.

The Quarter-Hour Communion

(Un quart d'heure pour Dieu)

Conducted by DR. FRANK CARLETON DOAN, author of *Religion and the Modern Mind.*

(Readers of this Department are asked to spend a quarter-hour each day communing with God or the Highest they can find. For further information and membership blanks address the Editor of the Department, Summit, New Jersey).

THE STRENGTH OF THE HILLS.

I.

I am just back from another memorable summer spent in the north country. How I wish I might pass on to all my readers something of the strength I have found up there among the everlasting hills. If only by some magic touch of this pen I could reach you, wherever you are, transport you across the intervening miles, to set you down somewhere in that north country—perhaps somewhere in the upper Connecticut Valley, with its fruitful terraces like giant steps leading up to the mountains beyond; or maybe even farther north and to the east a little, under the shadow of the mountains themselves—the quiet, serene, steadfast mountains.

Or better still, if only we could abandon all our seemingly important business down here in the metropolitan district and take a month off (a whole month) and spend the days in contact with the mountains! We would start in somewhere down among the foothills. We would tramp day after day—not hastily and feverishly (that's no way to climb a mountain) but by slow and easy stages in a quiet and leisurely spirit. We would mount hill after hill, each a little higher than its predecessor and a little grander in its outlook. We would stop whenever we felt like it to rest and take it all in. We would hear and sometimes see all the woods animals, each like us in a quiet and leisurely spirit going about its day's business and pleasure—the birds, the woodchucks living in the near valleys or on the hillsides, the squirrels, and now and then a gorgeous pheasant. Not improbably in some remote valley between hills we would start up a fawn, and if we were still quiet and leisurely about it, neither threatening nor over-curious, the fawn

would stop (as I have had one do this last summer) and turn and look upon us and want to frolic with us—mistaking us no doubt for some kindly spirit of the hills! Thus we would tramp and climb day after day, becoming more and more a part of the hill-life itself, catching the strong, friendly, harmless spirit of the hills. We would climb higher and higher and at last find ourselves close upon the great Presidental Range of the mountains, cutting straight across the hills we had been climbing from the south, as if God himself had shaped out of the very granite a great, rough, rude cross, a symbol of peace through suffering.

Then our month would be up and we would take an express train and in a day's journey would have returned home to our several duties and pleasures—returned very thoughtful, I am thinking, and with a new perspective in life. Things which now seem mighty important would seem mighty trivial; troubles that now loom big on our horizon would seem less like a mountain and more like a molehill; seemingly big enterprises become laughably small. That's what comes to one who with an understanding heart makes friends with the hills and mountains.

II.

Up among the hills you will find quietness at last. Not the dead silence of the plains—a depressing, ominous, fearful quietness, that—but a cheerful, contented silence, if you catch what I mean; a silence only broken now and then by the sighing of the breezes through the pines, or by the singing of the birds, or by the contented gnawing of some woods animal. It is God's life, it surely is; his life tirelessly, quietly, contentedly at work on his great task of world-building. How reassuring it all is, and how different is his way from the noisy, restless, rasping way in which we humans too often go about our day's work!

III.

And then you will find a great simplicity of life up among God's hills, just such a simplicity as one would like to find always in the habitations of men. Each mountain creature is content with enough and is content to be what it is. Up among the hills there is enough for all God's creatures—enough soil to support life abundantly, enough air to breathe, enough space to grow in. Enough! Enough! This persistent age-long cry of a half-starved humanity God answers and answers abundantly up among the hills! He answers the cry of the trees and the birds and the woodchucks and the squirrels and all such creatures, who, unlike us human beings, have the ears to hear his voice and the wisdom to accept what falls so abundantly out of his hands—*contented with enough!*

IV.

You will find everything wholesome and clean up among the hills. Among the hills is a sort of perpetual housecleaning. The rains wash down the mountains, the streams provide a constant system of sewage; the soils by some strange underground chemism act as a sure disinfectant against all kinds of disease. You've got to be clean if you would be a hill-dweller. Even a pig will be clean if you turn him loose on the mountain side! Even a skunk smells good if you get his fragrance distilled through the mountain air! I confess to you that this last week, as I made my way down out of the mountains and was coming out of the foothills, it was with a certain regret that I smelled my last skunk.

Here again you have it, God's life expressing itself—the cleanly, wholesome life of God coming to its own up among the hills.

V.

And you will find joy among the mountains, and find it in perfection. *I never saw a sad mountain.* The mountains have their moods, to be sure. One day they will stand out crystal clear against the horizon—making a skyline that might have been cut with a diamond out of green-colored glass—and then you know that the hills are glad with an exultant joy. Another day you will see the hills all decked out in lavender, or in a deeper shade of slate-color, and then you know the hills are glad in a royal sort of way, clothed in purple, waiting, I should suppose, for the fairy

princesses to come and consort with them. Or, some day when the sun is high and hot, you may see the hills veiled in a mist, as it were a gossamer protection against the heat, and you know that behind the veil the hills are still there waiting contentedly for the sinking of the sun. Or another time (this time it will be a cold autumn morning) the hills will be completely hidden from you by a shroud of fog, but you know that behind the fog the hills are still standing, not chafing against the cold, nor fretting against the fog, but just waiting in cool contentment for the fog to lift.

And so we might go on looking upon the hills in all their changing moods. We should find them now brilliant, now subdued, now warm, now cool, now austere, now friendly, but never sad, always glad—again a perfect symbol of the life of God. In all your moods God's life will bring you joy, if only like the hills you will lift up your heads and breathe in his spirit.

VI.

And if you love them, the hills will bring to you a broad and tolerant spirit as well. It cannot be otherwise. No man with any love of the hills in his heart can stand upon a mountain-top looking out over the broad expanse of God's hills and valleys beneath his feet—no man can stand so exalted and think a narrow thought, or speak in an intolerant spirit, or plan a mean deed. The two things won't go together. Somehow, as you stand there in the silence, surrounded by all the contentment of God, looking out upon all God's kingdoms of the earth, you know that God's mind (a mind big enough to live and move in all this vastness) is broad and tolerant and you want your mind to be like his who wrought all this. Somehow all our animosities, our enmities, our intolerance of differences of opinion seem pretty petty and inconsequential when set suddenly up against the background of God as he appears to you among the hills. What does God care, the God of the everlasting hills—what does he care about all those differences which divide men into hostile camps down here—differences of social position, differences of business achievement and rivalries, differences of political opinion and all the rest of it. With the God of the hills just one thing counts, and that is that all his creatures in all his creation shall live in the simple, contented, large-minded spirit you will find among the hills—contented, all.

VII.

And so I might go on (what lover can't go on endlessly discoursing on the points of beauty he finds in the object of his love!) speaking of the endless ways in which the hills bring strength to the sons of men. But it is enough for me to say that the strength is there for any son of man who will seek for it with a clean heart and a pure mind. One might just gather together all these strong points of the hills under the one phrase of Jacob, "the everlasting hills." There they stand in the north country, the everlasting hills—in all the changes of season, in sunshine and in cloud, in the darkness and in the light, in storm and in calm—everlastingly steadfast. Their feet are planted upon the Eternal. Why should they not stand out, strong, contented, quiet, unmoved!

Well I suppose it is too much to expect that we should all close up shop tomorrow and go together on a month's pilgrimage to the mountains. We've too many affairs down here to attend to. But nothing can prevent us from thinking of the hills and putting something of their strength into our lives. Whenever we are tempted to sell our life for a mess of pottage; whenever we are inclined to put the shams of life ahead of its realities; whenever we are depressed or irritable over the little things of life; whenever we begin to be narrow and ungenerous in our judgment of others; in one word, whenever we find ourselves yielding to any one of the manifold weaknesses to which human flesh is apt to be subjected, we can just lift up our eyes, the eyes of our spirit, to the hills and draw a sufficient strength from them. We too can set our feet upon the eternal and stand there—contented, unmoved, quiet, serene, sure, steadfast.

VIII.

For the human soul has in it all the staying qualities of the granite hills. We speak of the "everlasting" hills.

I love that way of putting the strength of the hills. And yet, do you know, there is something in the human soul even more enduring than the very granite hills themselves? Something that will endure even after all these earth-bound hills are gone and forgotten?

Even the highest and most rugged mountain is slowly, imperceptibly crumbling away. Ruskin in his wonderful essay on the mountains tells us how one morning he went out to the foot of a near-by mountain where he had seen a tiny stream the night before. He took from this stream a small flaskful of water—a Bordeaux wine bottle, he tells us it was. He then allowed the sediment of soil to settle in the bottom of the flask. He weighed this and made a computation of the amount of sand-soil this tiny stream—it was only about four inches wide and four deep—was washing down the side of the mountain every minute. Then he made further computations and came out with the astonishing discovery that every single year this rivulet was carrying down at least eighty tons of powdered granite into the fertile valleys below! And this was only one, and that a very small one, of the many streams constantly washing their way down the sides of that great mountain range.

So the mountains, you see, for all they are so big and strong and steadfast, have their weak spots. If you and I "in the spirit" should revisit this same Connecticut Valley of which I have been writing say some hundreds of centuries from now, we should find all these splendid hills leveled to the ground, all gone forever! But you and I won't have gone down and out—not in all conceivable centuries, as men compute time; nor will the eternal matters, the soul-matters, such matters as love, justice, righteousness, have perished from the world of men. Such things as friendship can never be leveled to the ground! Such things as justice—the justice which all great souls of earth today are struggling against such terrible odds to establish among all the peoples of the earth—that shall never crumble into the dust of the centuries! Such things as love—the love of man for all his kind, *all;* the love that was in the heart of Christ, the hill-dweller of Galilee—that shall weather all the storms that beat upon it through all the centuries. Yea, it shall endure, this mountain of God's love in the soul of every man! And when at last the sun of eternal righteousness shall have broken through all the clouds under which sinful men and sinful nations through the centuries have hidden this mountainous love of God, behold it shall be standing there, like a rock, a rock of ages—the quiet, contented, steadfast soul of God, the soul of love.

Thoughts of Peace.

Lately I have been reading several writers who believe that the day of peace will be hastened if all men who believe in the power of thought will pray for that day to come. This does not mean that we shall pray for the success of "our" arms. A man who really prays loses all sense of distinction between *meum* and *teum.* Nor does it mean asking God to intervene in some supernatural way. The man who prays with his whole soul is not praying *to* God at all. He is simply giving the eternal forces a chance to work and win out through him. And he is setting loose forces of peace and love (forces of God, that is) which in the spiritual course of events will reach others and move them in strange ways of peace and love. If others, why not the men in the trenches?

How many readers of this department are ready to spend their quarter-hour each day sending out thoughts of peace and love? This is one way to "do your bit" for all humanity without respect to race or color or national boundary lines.

Where to Get Brother Lawrence.

I have a note from Mrs. Harriet B. Smith asking where a copy of Brother Lawrence's "Practising the Presence of God" may be had. My reply to her letter has been returned to me marked "not there." The address must have been defective. Brother Lawrence's book can be found in any good library or purchased for a matter of fifty cents through any book-dealer.

THE MIDDLE STATES CONFERENCE LETTER

Cavour's slogan, "A Free Church in a Free State," has by some, possibly, been interpreted to mean—a church *without pecuniary needs* or *civic obligations*. Our best Unitarian authorities, however, do not favor this exegesis. Indeed—"Free Salvation"—they count it a dangerous heresy (which it is); even doubt the saving power of a *nickel-plate religion*. While as for "the Functions of the Church"—not only do they endorse social service (see files of the ADVANCE), but now when the nation is rallying its forces for battle urge our churches to do their bit and aid our free state in its struggle for world-wide democracy. Thus the summons of our leaders. And the answer—well, most of our churches will insist on closing for the summer (though add to the list of the less-wearied—Meadville, where Revs. William B. Forbush, William I. Lawrence, J. W. MacDonald, J. F. Auer, and William L. Sullivan were among the vacation preachers, and Washington, where Unitarians and Universalists united). Then, too, in some cases our church folk prefer no doubt to work individually or with other non-church organizations. None the less, though not all were inspiring, and one confessed frankly "we ain't quite sure yet what is wanted of us," still the query addressed to some of our ministers—"*What is your church doing for war relief?*" brought the following interesting replies.

Pittsburgh: "Our war activities center in an organized branch of the Red Cross with ever two hundred members, which all through the summer has met in the church every Monday to work on hospital supplies."

Syracuse: "Immediately upon the establishment of the Army Camp at the State Fair Grounds, May Memorial Church equipped its Sunday school rooms and church parlor as an Army Club, and threw them open to all men in uniform. Shower baths were installed in the basement, and pool and card tables in the room above, with newspapers, magazines, books, etc., in the reading room. Refreshments are served on Wednesday and Sunday evenings, but the club is open every afternoon and evening (with two women or men in charge), and is used quite freely by the 'boys,' who have been very generous in their expressions of appreciation. May Memorial was the pioneer in this movement, though other churches have followed its lead. It is also the center for one of the zones into which the city has been divided by the Red Cross, the President of our Alliance, Mrs. Tracy, being the head of this zone. Many women of the church are on the social service branch of a general War Emergency Committee appointed by the Mayor, and are in charge of work with girls, among whom they are carrying out a splendid program of constructive effort. The minister (Mr. Applebee) is on the Mayor's 'Law and Order Committee,' and is Chairman of the Committee for Providing Homes for Convalescent Soldiers."

Meadville: "Before the national movement was begun, a discussion in our Men's Club led to the appointment of a committee to bring the matter of labor, with special relation to the farmer, before the Chamber of Commerce. The latter took it up, making one of our church the active head of the local committee. Our members have been prominent in organizing and supporting the Red Cross. The Huidekoper house in which the Theological Seminary began has been given free as the Red Cross headquarters, and the Shippen house across the street has now been added. It is probable that the Woman's Alliance will soon have its own working days in the Parish House."

Staten Island—New Brighton: "One of our ladies is President of the Red Cross for the Borough of Richmond, and another Chairman of the League for Service. Some of the Sunday school scholars meet every week at the parsonage to do war relief work."

Washington, D. C.: Dr. Pierce writes: "Have taken no vacation, putting in my time on the War Service Commission, etc. Many of our women are engaged in Red Cross and other relief work. The church has a Red Cross ambulance at the front and will probably have a bed in the American Hospital at Paris. One of the church societies has a workroom for surgical dressings and is doing a vast amount. A Conservation Committee of the Alliance is utilizing fruits and vegetables that are not marketable, preserving and canning them. These are to be used for local charities and for the sick. Contributions are most generous."

Passaic, N. J.: "Our women have formed a Red Cross unit and are devoting Wednesdays from 9 to 5 (in the church parlors) to the work. We are planning an illustrated lecture for the Red Cross fund sometime before the end of September."

Montclair, N. J.: "We have had a Garden Squad during the past summer, which was organized at conferences after the morning services in the spring, and led us to take a tract of land together, besides stimulating other gardening, canning, and preserving. Our women have met every

Tuesday during the summer to sew for the Red Cross, and will continue this work. We are hoping to establish classes for the study of the causes of the war and the world reconstruction at its end. We have a committee to keep us in touch with our boys at the front and in the service. In June we began to devote one Sunday each month to one of the allied nations, the first subject being, 'The Soul of France; What France Has Done for Mankind.' The church was decorated with French flags and fleur-de-lis. We sang the Marseillaise, read a responsive service compiled from the various writers of France, and with the help of the local Alliance Francaise had a morning of interpretation and appreciation of the spiritual life and ideals of the sister land. We shall do this for Belgium in October, for the British empire in November, for Russia, Italy, and possibly the others later—and I hope, when the war is over, for the enemy lands. The ideals at stake in the conflict will be made the subject of monthly sermons, the first being, 'Is Conflict or Mutual Aid the Fundamental Law of Life?'"

Brooklyn, Fourth Church (Flatbush): "The Red Cross meets Tuesdays from 10 a. m. to 5 p. m."

Encouraging reports these, all will admit. Encouraging also, to all save confirmed "pacifists," the answers to the further query—"*How many of your congregation are enrolled in some branch of the National Service?*" Writing early in September my correspondents reply:

Passaic, N. J.: "One of our boys is a Lieutenant, and another is in the Hospital Corps. Four have been drafted, and several are in the Home Guard."

Trenton, N. J.: "Four of our men hold commissions—one a Captain, one a First Lieutenant, two Second Lieutenants. Two others have been called under the draft."

Syracuse, N. Y.: "Fifteen members are in various branches of the military service."

Washington, D. C.: "Many of our boys are in the ranks."

Meadville, Pa.: "When Dr. Sullivan preached this summer the local military company attended in a body. Copies of the Hoar letter published by the A. U. A. have been given to enlisted and drafted men. Two of our young men are in Company B. Several in draft. One is with the Quaker Reconstruction Unit in France."

Pittsburgh, Pa.: "Twelve of our boys enlisted in the early spring. Four are in or on their way to France. Five are in the Engineering, one in the Medical, two in the Aviation Corps. (One of the latter is Dr. Mason's son, who has just gone overseas.) Cannot say as yet how many will be taken by draft."

Plainfield, N. J.: "Five are in the service—two in Ambulance Corps in France, two drafted, and one (a son of the minister, Mr. Baltzly—he has another a Lieutenant in the Navy) a second Lieutenant in the Reserve at Camp Lee."

Elizabeth, N. J.: Two in active service—one a Lieutenant in the Engineers, another (the minister's son) in the Second U. S. Cavalry. A third is enrolled in the Naval Reserve.

Montclair, N. J.: "Twenty altogether in active service—four with American Ambulance in France, four in Officers' Reserve, one with Engineers, four with Naval Reserve, four in new National Army, and others in National Guard. Paul Gannett Osborn (to whom reference was made last month), who was the first American killed after our declaration of war, was one of our boys. He was named after Dr. Gannett, had just graduated from Dartmouth. Full of promise we—" but instead of the writer's ending let me turn again to my Lowell:

"We find in our dull road their shining track—
They come transfigured back,
Secure from change in their high-hearted ways,
Beautiful evermore, and with the rays
Of morn on their white Shields of Expectation."

* * *

Such the returns from only a few of our churches. And when one thinks of the others as yet unlisted, remembering, too, that the proportion of military eligibles (at least for the first line) is not, frankly, so great in our societies—oh, he does not feel ashamed. Never fear. We shall be represented on the firing line as usual.

But meanwhile, what of our work at home, our other work that is? Dear me. I almost forgot it, and it's getting late. Yet some things must positively be noted—the resignation of Rev. Leon Harvey for eleven years pastor of the Fourth (Flatbush) Church, Brooklyn. He has done valiant service there, as for twenty-eight years past in the ministry, and now is to take a long delayed "sabbatical year." On the other hand Rev. Charles J. Dutton, till last month minister of the Congregational Church at Rensselaer, N. Y., "where he has done splendid work," has removed to Troy and will take charge of our church there. So, too, Miss Mary Lawrence, daughter of Rev. William I. Lawrence, has come to Montclair as Parish worker and Director of Religious Education. And then there is Luther.

Who is to join our Conference? No, save perhaps in spirit. But who is to be remembered by Baltzly at Plainfield, and She-

lander at Passaic, and Heaven knows how many others, remembered despite his Teutonic orthodoxy in sermons, and lectures, and pageants. May it do us good, even though his theology lends an extra charm to Reeman's. "Reeman's?"

Rev. Edmund Reeman of Trenton. His book is just out. I only wish the Editor would let me review it. Its title is, *Do We Need a New Idea of God?*

That's all—tonight.

K. E. Evans.

WESTERN CONFERENCE NEWS

Ohio.

At Cincinnati an outline of plans for the year was made in the spring, and the church was enabled to resume its activities at an earlier date than is usually the case. Early in September a visit from Mr. Nelson J. Springer of Meadville resulted in a determination of the Young People's organization to present the pageant which Mr. Springer has arranged, setting forth the development of liberal Christianity. It is hoped to present this at or near the time of the Luther anniversary. About half a dozen delegates were present at the Montreal Conference, and on the Sunday of Mr. Robinson's absence from the city the pulpit was supplied by Rev. Wilson M. Backus. Among the sermon subjects for September were, "The Turning Point of Human Life" and "Is the Modern Family a Decadent Institution?"

At Cleveland services were resumed on September 16. As with all of our churches, much energy is devoted to war work. Seventeen sewing machines, driven by electricity, operate on Mondays, Tuesdays, and Fridays from 10 to 5, and on Monday evening from 7:30 to 10. A committee has been chosen to keep in touch with members of the church who have enlisted or been drafted. Every week the list of members in active service grows. Special services have been arranged for the commemoration of the 400th anniversary of Luther's epoch-making work.

The Toledo church will entertain the Michigan Conference on Tuesday and Wednesday. October 23 and 24. Among the speakers expected are Rev. W. Hanson Pulsford of Chicago, Rev. F. S. C. Wicks of Indianapolis, Rev. E. C. Smith of Chicago, Mr. Alexander Smith of Toledo, Rev. Eugene R. Shippen of Detroit, and Rev. R. S. Loring of Ann Arbor. Ex-Governor Ferris of Michigan will preside. There will be a session of the Associate Alliance on Wednesday morning. Services will be held for the ordination of Mr. William Yerington, who has recently taken charge of the church at Kalamazoo.

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Illinois.

The State Conference will meet at Sheffield on October 16 and 17 with the following program:

Religion and the World War.

Note.—Last year's conference was concerned with the meaning and value of religion as subjectively experienced; this year the conference will deal with objective phenomena which induce or occasion religious reactions, especially the world war and its influence on the conception of God and religion.

Tuesday, October 16, 1917.

2 p. m.—It is claimed that there is a great revival of religion as a result of the world war. Is the claim valid? To what feature of the war is it attributable? How is it likely to affect the churches, liberal and orthodox?—Rev. H. H. Burch.

2:30 p. m.—Discussion, led by Rev. W. L. McKinney.

3 p. m.—Religion as affected by war literature. Mr. Britling's conversion. Romaine Rolland's influence. John Dewey, the leading figure in American thought. Of what are they significant? To what do they point?—Rev. Newton Ben Knapp.

3:30 p. m.—How can we maintain our faith in the beneficence of the world order in the presence of this world tragedy? —Rev. Fred V. Hawley. Discussion.

7:30 p. m.—Is the appeal to force a confession that we have no valid or compelling criterion for determining right and wrong in international relations? Is there such a criterion, and, if so, how can it be made effective?—Mr. Horace Bridges.

8 p. m.—"International Reconstruction After the War," Rev. Rowena Morse Mann, Ph. D.

Wednesday, October 17, 1917.

9:30 a. m.—Business meeting. Resolutions. Election of officers.

10:30 a. m.—"God, the Invisible King." Does H. G. Wells' book represent a new religion as claimed? Does his elimination of the creative and cosmic elements from the God concept add to its value and working power? What is the religious worth and significance of the work as a whole? —Rev. John W. Day.

11:15 a. m.—Discussion, led by Rev. W. R. Holloway.

Wednesday Afternoon.

2:30 p. m.—Program in charge of Woman's Alliance. "Some Spiritual By-Products of the Great Struggle," Rev. Celia Parker Woolley. Discussion, led by Miss Pervier. Address by Mrs. F. M. Leavitt.

7:30 p. m.—The function of religion in war. Is religion solely concerned with the individual solo? Or has it to do with social and international life? What can it do to promote that life and prevent war?—Rev. A. R. Vail.

8 p. m.—Will religion emerge from the war strengthened or weakened? Will denominational lines deepen or tend to vanish? May we hope for the triumph of a form of religion that will transcend all sectarian boundaries and appeal to the hearts of all sincere religious souls?—Rev. W. H. Pulsford.

The Rock Island train leaving Chicago at 10 o'clock a. m., which does not usually stop at Sheffield, will stop on Tuesday morning, October 16, to accommodate delegates.

WISCONSIN.

At Milwaukee services were resumed on September 9. The sermon topic was, "Militant Faith at Work." On the 16th the subject was, "Religion Written into the Constitution of the United States." On September 23 Rev. C. S. S. Dutton of San Francisco occupied the pulpit, and on the last Sunday of the month the congregation cared for the service itself in the absence of Mr. Greenman, whose duties as Secretary of the General Conference made it impossible for him to be present.

At Madison services were resumed on September 16, Rev. E. C. Smith, Secretary of the Western Conference, preaching on "The Vocation of Man."

At Menomonie the church is getting into full swing of its work under the leadership of the new minister, Rev. Walter A. Smith

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MINNESOTA.

The St. Paul church had a pleasant surprise when its new minister, Rev. Frederick M. Eliot, and his wife appeared for the opening service on September 16. Mr. Eliot, who is chaplain of a hospital unit, is on forty-eight hours' call to go across the seas, but the time of going was so indefinite that it seemed worth while to begin the work of his new pastorate. Special arrangements for the filling of the pulpit during his absence have been made.

IOWA.

At Davenport the church is taking seriously the business of finding its new leader. Regular work in all departments is under way.

At Iowa City a prospective financial canvass is occupying the attention of the church. The young people are planning to give a play. An interesting example of church comity is the fact that on September 30 Rev. J. W. Holland of the Methodist Conference preached at the Unitarian church in connection with a Methodist convention in session at Iowa City at that time. A class of "Wolf Cubs" is being organized in the Sunday school, made up of boys too young for the Boy Scouts. Prof. Dodge, who has recently married, is to occupy the parsonage. The pastor, Dr. Perry, will have a room reserved for him with the Dodges. There will be a parish supper on October 12.

At Des Moines services were resumed on September 2. This church is planning to give generous service to the men at Camp Dodge. A portion of the building will be open every day for the use of soldiers for purposes of reading, letter writing, recreation, and friendly intercourse. The minister, Rev. Curtis W. Reese, is carrying a series of special services at 4 o'clock on Sunday afternoons. The topics for the first series are as follows: "Unitarian View of Man's Nature;" "The Origin of the Bible;" "The Deity of Jesus;" "A Constructive View of Religious Freedom."

At Humboldt the services began with the first Sunday in September. On the afternoon of the opening Sunday a well-attended quarterly meeting was held at which plans were presented for the coming year's work. Among the usual standing committees which were selected is the Missionary Committee, which divides the town into districts of six blocks each. Each district is assigned to a member who is to see of what service the church can be to the residents of this particular district. The infirm and shut-ins who signify willingness to attend services will be provided with transportation to and from the church. Free reading matter will be distributed. The evening services and Unity Club sessions will begin on the first Sunday in October. Rev. R. D. Van Tassel, Secretary of the Iowa Association, occupied the pulpit on September 17 and was well received.

The Sioux City congregation has found that the opening of the church in August was justifiable, as the attendance during September has shown a gratifying increase. This increase, of course, shows further gain as members return from their vacations. Another series of topics for sermons of timely interest was announced for September as follows: On the 2d,

"The Working God," a sermon for Labor Day. On the 9th, "Kerosene," concerning the opening of the schools. On the 16th, "It's a Long, Long Way—The Great War—Who Pays the Price?" On the 23d, "Is God Dead on the French Frontier?" Many folks are asking seriously where God is in these days of cruelty. On the 30th, "Unitarian Ideals and the War," a time to test our professions. The service of the 16th was a soldiers' service, the following young men from the congregation having already gone to the front or arranged to go into the training camps: Charles A. Borman, Fritz Borman, R. H. Burton-Smith, Stanley G. Eaton, J. Harold Hanchette, Rudolph Knittle, Carlton M. Magoun, James Grant Ross, Carl W. H. Sass, Earl W. Stevens, C. B. Toy, Preston Waterbury, and Howard Wirick. The sermons have been well received, and some of them have been given a prominent place in newspaper reports. The Sunday school is slowly gaining. It was hardly expected that much activity could be looked for here until the opening of the public schools. A high school class has been organized under the leadership of Rev. Snyder, to study comparatively the different sects and creeds. An adult Bible class was formed the latter part of the month, meeting at 5 o'clock on Sunday evenings, the study class being followed by a social hour. Arrangements are being made for men's meetings and a reopening of the Public Forum on week-day nights during October. Unity Guild again conducted their lunch booth at the Inter-State Fair. The Circle announced their program for the year and started their regular meetings. Rev. Snyder's household goods finally reached Sioux City about the middle of the month, after being on the road "Somewhere in the United States" for seven weeks. The family are glad to finally be "At Home."

The time of meeting of the State Association has been changed from October 2, 3, and 4, to October 23-25. The meeting will be held at Griswold with the Union Church. The general topic will be, "The Challenge of the Liberal Church."

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STATE MEETING AT GRISWOLD, IOWA.

Tuesday, Oct. 23d.

7:30 p. m. Address of Welcome—Mayor.
Response—Dr. S. B. Hoskins, Sioux City.
General Theme—The Challenge of the Liberal Church.
Address—Dr. L. B. Fisher, Chicago, Ill.

Wednesday, Oct. 24th.

9:00 a. m. Business Session.
11:00 a. m. Address—Rev. Robert F. Leavens, Omaha, Neb., "Unitarian Missions, Are They Worth While?"
Address—Rev. C. M. Perry, Iowa City, "How Shall We Develop New Fields?"
Discussion—Led by Mr. Henry H. Griffiths, Des Moines.
12:20 p. m. Adjournment.
2:00 p. m. "Liberal Evangelism in Established Parishes," Rev. Charles E. Snyder, Sioux City.
Discussion—Led by Rev. Eleanor E. Gordon.
3:30 p. m. Echoes from the General Conference. Speakers to be announced.
Sunday School Session in charge of Mrs. George T. Ashley.
7:30 p. m. Religious Service, conducted by Rev. George T. Ashley.
Address by Rev. C. W. Reese, Des Moines, "The Necessity of Systematic Thinking in the Religious Life of Today."
Address by Rev. Arthur L. Weatherly, Lincoln, Neb., "Can We Still Have Faith in God?"

Thursday, Oct. 25th.

9:00 a. m. Unfinished Business.
9:45 a. m. "The Ministry of our Liberal Church."
Address, "Source of Supply," Rev. Ernest C. Smith, Chicago, Ill.
"Challenge to Service and Inducements," Rev. George T. Ashley, Griswold.
"Its Compensations and Problems," Rev. R. D. Van Tassel, Sioux City.
Discussion—Led by Rev. C. M. Perry, Iowa City.
12:20 p. m. Adjournment.
2:30 p. m. Woman's Session.
6:30 p. m. Banquet.

MISSOURI.

At St. Louis the church and Sunday school of the Church of the Messiah opened on September 16. The pastor's letter to his congregation presses home upon every member the need under the present critical conditions of cultivating and strengthening the spiritual insight and enthusiasms. Mr. Day makes a special appeal to the members to accept larger and more definite responsibilities in keeping the church strong and durable in these trying times.

At the Church of the Unity the new building was occupied for the first time on September 16. The church edifice will be dedicated on October 7. Rev. Samuel A.

Eliot, D. D., President of the American Unitarian Association, will preach the sermon. The sermon subjects for the first three months will include a reexamination of some traditional doctrines of the church. Dr. Dodson will again give an extension course of lectures on the literature of the New Testament at Washington University.

FELLOWSHIP NOTICES.

The following members of the graduating class of the Meadville Theological School who completed the course in that institution, September 1, 1917, having satisfied the Committee on Fellowship of the Middle States and Canada, are hereby commended to our ministers and churches: Ludwell Howard Denny, Nelson J. Springer, Cloyd Hampton Valentine, Arthur Thomas Brown, Vincent Brown Silliman, Roy Brown Wintersteen, and Clara Cook Helvie. Certificates granted, September 3, 1917. Leon A. Harvey, Walter R. Hunt, Committee.

Rev. Walter S. Rounds, formerly of the Christian ministry, is hereby commended to the ministers and churches of the Unitarian fellowship for a probationary period of six months, ending on March 6, 1918. Ernest C. Smith, F. A. Gilmore, F. S. C. Wicks, Western Committee.

THE MEADVILLE SOCIAL SERVICE INSTITUTE OF 1917.

The Religious Education Institute, held in the earlier part of the summer quarter of the Meadville Theological School, has already been reported by Rev. Lawrence in the columns of the *Christian Register*. It remains to acquaint interested readers with the successful work of the later Institute devoted to social reform and social service.

Like many other programs of college and institute summer work, the schedule at Meadville was seriously interfered with by the exigencies of the war. A special feature was planned for this year, in which Dr. Frankwood E. Williams, Associate Medical Director of the National Committee for Mental Hygiene, was announced, after full acceptance of the position as the chief expert to lead the study of problems of insanity and nervous disease, and of community needs and opportunities in mental hygiene. At the last moment Dr. Williams was obliged to disappoint Meadville by reason of an imperative summons from the Surgeon General of the United States Army to follow Dr. Peace Bailey to Washington, D. C., for continuous service in relation to exemption matters connected with nervous instability and mental disorder, such as would unfit men for military service. As such a call was equivalent to a "draft," the members of the Institute cheerfully paid the sacrifice. The kind and prompt response to our emergency call made by Dr. McCready of Pittsburgh, who is connected with court clinics and the education of the subnormal, enabled us to make good the absence of Dr. Williams in respect to the relation of mental defect and weakness to vice and crime, and to the relation of mental hygiene to the care and training of children. Some other phases of the general study of the increasing problems of mental weakness and nervous instability had to be left to a future Institute. The original plan included in this special work in mental hygiene its application to the life and work of the minister and the church activities, and this portion of the program was finely carred out in all its details. Rev. Charles E. Snyder gave two valuable and suggestive lectures, one on "Spiritualism" and one on "Christian Science," in which the "New Thought" cults and special movements, outside regular church channels, which have arisen to claim particular power in ministering to minds and bodies diseased and suffering, received due attention. His lectures were scientific in psychological basis, informed with personal and wide study of the social and personal problems involved, and lightened by a truly broad and sympathetic approach to modern movements too often ignored or misunderstood by the clergy of the regular churches. Prof. Spencer added to this part of the discussion of problems of mental hygiene some considerations of the modern "Confessional," and the relation of the minister to the nervously weak and disordered, with brief reference to the attempt of certain churches to adopt mental healing as a part of their work and in an organized form.

Mr. Forbes gave an exceptionally interesting and helpful treatment, not only of the relation of the church activities to community welfare in matters of living conditions, recreation, and general social uplift, but also gave specific attention to the relation of the church to alcohol, showing by the exposition of valuable charts the scientific basis for the temperance movement. He gave one lecture to the "Duty of Moral Safeguarding of Mobilization Camps," which was most impressive and instructive; and another to the just and scientific settlement of problems of immigration in accordance with Dr. Gulick's plan and with the large work of the "World Alliance for

the Promotion of International Friendship," in which the Unitarian denomination shares with other religious bodies. "The Means and Methods of Organization of Social Forces in Rural Communities" formed the subject for discussion by Mr. Forbes and Dr. Southworth in closing this valuable course on the church as a socialized and socializing organization.

Miss Hanson, Secretary of the Associated Charities of Pittsburgh, gave a series of five or six lectures and conferences in the division of the Institute set apart for the discussion of the problems of personal aid to the unfortunate. Hers were "case-study" treatments of the pressing duties which are always with us in the care of the poor and the weak. The students had in hand her careful transcript of actual persons and families now being helped by the Association she serves; and her large experience, deep and generous appreciation of the needs and feelings of those ministered to, and fine ability to teach, made this course of the greatest importance. In the same general connection the opening lecture of the Institute, given by Prof. Adah Hopkins, Director of the Department of Training for Social Service, of the Margaret Morrison Carnegie Institute of Pittsburgh, was a call to use these most humane and wise methods, developed by the application of social science to charity, in the war relief work which is now pressing upon us. The Institute in many of its features dealt with this immediate need to keep standards of labor protection, of child care, of education, and of true philanthropy, firm against any weakening or invasion in this time of stress. Along this line the lecture of Rev. Celia Parker Woolley, in regard to the Negro, especially as his condition is affected by the exodus to the North, was particularly timely. Many less formal discussions drew attention to the fact that we must make and keep the United States "safe" for all its citizens in the best sense of the word safe, if we are to hope to help make the world "safe for democracy."

Dr. Lynch, Editor of *Christian Work* and Director of the Church Peace Foundation, gave generous and highly useful aid to the Institute. To him especially was committed the leadership of discussion of international questions; although Mr. Forbes gave helpful words as to the duty of preparing for peace in time of war. Dr. Lynch gave six lectures dealing with programs of world organization for a durable peace, achievements toward that end now submerged but not destroyed, the publications, books, and societies which are aiding in keeping interest alive and information in circulation toward this end, and the things likely to be at hand to work with in "The World After the War," to the fulfillment of the prophecy of "Peace on earth, good will to men." What Dr. Lynch thought about the Meadville Institute may be found in a quotation from his editorial notes of the *Christian Work* of September 1.

Rev. W. L. Sullivan came for a much-appreciated visit, especially to give the students of the school, the seniors about to graduate into their active vocational tasks, the benefit of his great experience, his deep seriousness, and high wisdom. He gave four lectures on the special duties and opportunities of the minister's life and work, which were shared by his kind permission by all the Institute members, and by a number of persons outside the school who could take advantage of the rare privilege. Mr. Sullivan also gave the closing public lecture of the Institute to an audience that over filled the Pavilion and found hearing place just outside the tent on the lawn. His topic was, "Educational and Religious Factors in the Reconstruction of the World After the War." His words were listened to with profound attention and found an echo in many earnest minds.

The attendance was not equal in numbers to that of last year, but for reasons that were clearly not those of lack of interest. Several who had planned to be at Meadville were called to special service at their own homes, or at military camps by the war, and others were unfortunately kept away by illness and family demands. Those who did come were of the choice variety that earnest study of real problems in the light of a great world crisis could alone bring to this quiet place. Friends from Canada, from Toledo, and other parts of the Middle West, from New England, and from the Central States, showed that interest in this summer school is widespread and promises much for the school and for the communities from which the students come.

THE REVIEWS.

The Unpopular Review for July-September is unusually good—and horrid. "Let us Finish Our Job," "The Class Conflict and the War," "New Russia," "The Squaw Habit of Mind," "Christianity and Pacifism," "A Lost Ideal," "A Man of Feeling," "Criminology—Old and New," "The Business of Getting Married," "Taste and Tradition," "Picnickers in Acamede," "Political Formulas," "The Unions and the Labor Problem," and "Earth's Supreme Problem" (delightfully scandalous) are its chief contents.

NEW BOOKS.

THE SOCIAL TEACHINGS OF JESUS, *by Charles Foster Kent, Ph. D., Litt. D., Professor of Biblical Literature in Yale University.* N. Y. Charles Scribner's Sons. 364 pages. $1.50.

Prof. Kent has done most excellently a most important piece of work. Today the decisive emphasis of religion is on its social aspects; and inevitably the interest of Christian believers insistent that the source of all religious knowledge and inspiration is in the "Holy Scriptures" turns back to a searching study of the books of the Bible for instruction in social things. Doubtless the tendency to approach this study with fettering prepossessions is to be expected. We want to find in the Bible everything that we want to believe, even more than we want to believe everything that is in the Bible; and the temptations to read into an ancient literature the most modern of social ideals is always to be recognized. On the whole Dr. Kent has worthily resisted such temptations, though now and then we feel that he forces a text a little. His study is candid, thoroughgoing, patient, and wholesomely modest. The book is divided into four parts: I. "The Social Ideals of the Pre-Exilic Prophets;" II. "The Social Ideals of the Exilic Prophets and Sages;" III. "The Social Ideals of Jesus;" IV. "The Social Ideals of Jesus' Followers." Appendices contain a most excellent bibliography, some practical subjects for discussion and investigation, adding to the usefulness of the book as a textbook, and a good classified index.

THE CHRISTIAN MINISTRY AND SOCIAL PROBLEMS, *by Charles D. Williams, Bishop of Michigan.* N. Y. The Macmillan Co. 132 pp. $1.00.

Bishop Williams is one of those large-minded churchmen who make it easier than some other churchmen make it, to believe that the church has still a mission, and not simply a tradition, to bear to the world's vital people of the present generation. This is a book of sanity, courage, and incisive earnestness in the treatment of the times' most searching problem. "The hope that repeated blows may heat the cold iron of the church's conscience on this vital matter" is frankly put forth as a reason for its writing in its straight-dealing preface; which lays out the program of its message so illuminatingly that the reviewer need only to quote, and then bear witness that what Bishop Williams undertakes to do he honestly and admirably succeeds in doing to a large degree. "In the first chapter the attempt is made to lay down the ground of the whole subject—the new social conscience so characteristic of our age, with its effects on politics, legislation, and industry, and also on the interpretation and application of religion. In the second chapter is suggested the concern of the minister of religion with the moral implications of the fundamental economic problem which underlies the social problem, that is, the distribution of wealth. The third chapter endeavors to state more definitely what concern is, viz., justice rather than charity. The fourth chapter tries to draw the boundary lines between the sphere of the social reformer, whose business is chiefly with the fabric of society, with economic and social mechanics—and the sphere of the prophet and preacher of everlasting righteousness, whose concern is with the spirit of society, with moral and spiritual dynamics. The last chapter suggests a possible practical program for such as may be moved to preach and apply the 'gospel of the Kingdom.' "

OTHER BOOKS RECEIVED.

DO WE NEED A NEW IDEA OF GOD? *by Edmund H. Reeman.* Philadelphia. George W. Jacobs & Co. 214 pp. $1.00 net. A most suggestive little book which we reserve for future comment.

A MODERN JOB: AN ESSAY ON THE PROBLEM OF EVIL, *by Etienne Giran, with introduction by Archdeacon Lilley; authorized translation by Fred Pothwell.* Chicago. The Open Court Publishing Co.

THE COMPLAINT OF PEACE: *Translated from the "Querla Pacis" of Erasmus.* 80 pp. $0.50. The Open Court Publishing Co.

THE MEXICAN PROBLEM, *by Clarence W. Barron, with introduction by Talcott Williams, LL. D.* 136 pp. $1.00 net. Houghton Mifflin Co.

A FOOL'S COMMENTARY OF SCRIPTURE AND DOCTRINE, *by Pater Guolielmus.* 44 pp. $0.80. Sherman French and Co.

THE FLAG, *by Homer Greene.* (A Patriotic Story.) George W. Jacobs & Co. $1.25 net.

THE MASTERY OF NERVOUSNESS: BASED UPON SELF-REEDUCATION, *by Robert S. Carroll, M. D.* Macmillan Co. 346 pp. $2.00 net.

Western Unitarian Headquarters

The Western Unitarian Conference maintains offices at 105 South Dearborn St., Chicago, which are open daily from 9 a. m. to 5 p. m. (Saturdays 9 a. m. to 3 p. m.). All publications of the American Unitarian Association, including those of the Religious Education Department, and of Unity Publishing Committee, as well as all denominational periodicals, are kept on sale and for distribution.

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For the religion of the spirit, as distinguished from the religion of authority, whether of pope or book, of priest or synod. They accept "truth for authority, not authority for truth," and believe in the never ceasing revelation of God to man in all lands and ages.

For freedom of thought and word, believing that freedom and truth go ever hand in hand. Therefore they do not attempt to prescribe the belief of either their ministers or their laymen, nor do they fear diversity of opinion as incompatible with unity of spirit.

For the fuller realization of the divine in the universe and in the heart of man. They believe that God is Infinite Spirit, the source of all life and truth, and that something of the nature of God may be apprehended by study of humanity, and of the world about us.

For belief in the divine humanity of Jesus, because they hold that all souls are children of the Infinite Spirit, and that the divine sonship is a universal manifestation, not a unique phenomenon.

For civic reform, economic justice, and social regeneration, believing that the mission of the church is now and here to establish the divine commonwealth of love and peace on earth.

For eternal life—not merely another life of blissful ease, which we shall discover beyond the grave; but life which already lays hold upon immortality because it is even now in harmony with God's divine order.